634 women around, while the men are in bathing and swimming together, they keep thir private parts covered with one hand while they are out of the water.

186 Community spirit in a *barangay* is strong. They 476 have common interests and often work together in 342 exchange of labor, *pinta*. When one builds a house all the neighbors come and help, making a party of it.

417 Each *barangay* is surrounded by a heavy bamboo picket stockade. The bamboos are filled with small 628 stones so they can not be easily cut away. A *baran-* 648 *gay* has all the other *barangays* as enemies; but a 676 peace-pact, *budong*, is often made between two of them. 672 Peace-pact holders are appointed and held personally 721 responsible that it is not broken. Each *barangay* is held accountable for the acts of any of its members. Then they are allies, helping each other in warfare and being mutually responsible for each other's property and personal safety. There is danger of forays at anytime from other barangays. So war is always imminent. There maybe old feuds to be settled and [554] deaths to be avenged. This is augmented by the fact that each warrior must take at least one head to establish himself, both in society and in the heart of the girl whom he desires.

HEAD HUNTING

721 When the demand either for revenge or for heads 411 becomes strong, the *maingel* gives the order for a head 726 hunting expedition to the enemy *barangay* selected. He will probably be the leader of the expedition. The warriors who are to go, prepare their weapons: shields, spears, and a special *aliwa*, which has the point on the cutting edge drawn out to make it more effective.

IV. *INNAS*

539

First Group: *Ki kayo ñga calagaab*
Intada ñga magdowas
Innas sa ianno onnas inballoballog
ogennas.

2nd Group: *Ay yo diamno dowas*
Aed ac lagud aumicad
Ta piniac makilaglagaak
Ki kao nga kalabeat.

First Group: Oh! beloved brethren,
Let us love one another.
Allright: forget the past and
Let us all love together.

2nd Group: Here I am with you, love;
Yes, I am here with you;
I want to be happy
With you my beloved brethren.

COSMOLOGY

Apayaos say that the earth is flat with edges, off 772
which the water flows and is caught by the moon 821
which returns it to the earth as rain. You can tell 823
when this will be done by observing the new moon. 221
If its tips (forming a container) are horizontal it 241
will not rain. If one tip is down, the water will run 805
out and it will rain. Camotes are planted during the
first and the last quarters of the moon. The positions
of ursa major and ursa minor determine the time of
planting most of the food crops. This is done by co- [476]
operative planting, *abugo*.

241 784 527 Harvest is started in the wax of the moon. In each *barangay* there is a chosen woman, *gomanay* (beginner of harvest) who goes ceremoniously to each field in turn and cuts the first bundle of rice and stores it in the granary. She must observe many taboos and no one else may come near the field for two days prior to cutting. During the first five days of harvest no one visits the owners house nor asks for fire. No fuel is cut nor rice pounded. The *anito* must not be frightened. Otherwise planting and honest are gala seasons.

[805] Each full of the moon is observed as a holiday; also as the first thunder and first rainbow in the season. In the full of the moon the granary (in which all the rice cut has been stored) is first opened by another chosen woman, *Manginas,* who goes ceremoniously, before dawn and takes out three bundles only, which she pounds and cooks. She eats first; but she must not take a bath nor eat fish nor chew betel-nut [479] all that day. Those who worked in that rice field then receive their share of the crop.

821 784 During an eclipse of the moon no work is done and likewise during an earthquake, which is caused in this way: deep under the earth in great cave, there lives a huge eel and a crab. When the crab pinches the eel he wiggles, and so shakes the earth.

821 Once the sun and moon had a quarrel. The moon beat the sun with a broom; and so the sun struck the moon with a fire brand giving it a dimmer light and leaving a scar where it struck.

726 584 weapons also; for it was the custom for a man always to carry his spear, shield and *gaod* with him.

He returned to the house of Bandiyang bringing his trophies with him. All the people joyfully came to celebrate the valor of Angyoban, and the marriage took place soon after.

THE FEUD BETWEEN THE PEOPLES OF ALISIT AND KUMAO

628 Many times the peoples of Alisit went to fight the Bulo people. They found no one at home. One time when on their way to Bulo, they became very hungry [476] and stopped in Kumao. It happened that at that time, the people of Kumao were gathering posts for a house. There were many people there to help. They had *basi* to drink. So they offered some to the Alisit people. [517] While sitting on the ground, they talked and had oratorical contests, each contestant telling of their cus- [579] toms. The *maingel of* Kumao was Lindo. They became drunk and got into an angry quarrel. Lindo said to Baliwan, "You are good only for hunting women [152] and not for hunting men." Baliwan became very angry and answered back and struck Lindo with his *gaod*. When Bayao, the son of Lindo, saw Baliwan strike his father, he snatched up his *gaod* to help his father. Then all the warriors were drawn into the fight, and five of the Alisit men were killed. None of the Kumao people were killed.

628 484 Later on, twelve Kumao people were taking a trip to Sulsuna in Ilocos for trading purposes. They